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The Charge of God to Joshua:

IN A

SERMON

Preach'd before his GRACE the

Duke of *Marlborough*,

AT

AVENES LE SEC,

September 9. 1711.

BEING

The Day of Thanksgiving for passing the Lines, and taking BOUCHAIN.

By *FRANCIS HARE*, D. D. and Chaplain General of her Majesty's Forces in the *Low-Countries*.

Enter'd according to Act of Parliament.

LONDON,

Printed for *John Baker* at the *Black-Boy* in *Pater-noster-row*. M.DCC.XI.

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PUBLISHER TO THE READER.

IN Juſtice I think my ſelf oblig'd to tell the Reader that this Sermon is not publiſh'd by the Author, who would by no means hear of Printing a Diſcourſe drawn up in ſo much haſte, but was prevail'd on to give a Copy to a Friend, which has ſince fallen into my Hands. For my part I never think an Argument the worſe for being put together without much Art or Care; and the leſs ſtudied the Manner is, 'tis the more natural, and makes Truth

look more like it self: and as for any marks of haste in the Composition, the plainness and honesty there appears in it to me makes large amends for them. If the Reader be of the same Opinion, and finds in it the Satisfaction it has given the kind those that heard it, I shall hope the Author will easily forgive the Liberty I take in publishing to all an Argument we are all at present so much concerned in.

A SERMON

Preach'd before his Grace

The D. of *Marlborough.*

JOSHUA i. 9.

Be strong and of a good Courage; be not afraid, neither be thou dismay'd: for the Lord thy God is with thee, whithersoever thou goest.

I Can't but think that one of the properest Acknowledgments to God, for the manifest Tokens we receive of his good Providence, is to consider their natural Tendency, and what is the true use which he has put into our power to make of them. And if we look on the Success we are now blest with, in this view, we must own it does in a particular manner call upon us to take heart; not to be faint and weary, as *Men*

without

without Hope, but to *be ſtrong in the Lord*, and incourage our ſelves, from this great Inſtance of the Divine Goodneſs, to go on; not to be afraid of Men, but to truſt in the *Living God*; not to leave imperfect the great Work he has ſo viſibly declar'd himſelf the Patron of, but to perſevere bravely in the juſt and neceſſary War we are engag'd in, till we can obtain ſuch a Peace, as the many Succeſſes he has given us naturally lead to, and, by the Continuance of the Divine Favour, muſt end in, if we can be content to wait his Leiſure, and are not by our Impatience and miſgiving Fears wanting to our ſelves. And 'tis to this end, that we may make this Uſe among others of this laſt Inſtance of God's Favour to us, that I have choſen, for the Subject of my preſent Diſcourſe, this Charge of God to *Joſhua*: *Be ſtrong and of a good Courage; be not afraid, neither be thou diſmay'd; for the Lord thy God is with thee whitherſoever thou goeſt.*

In which Words God encourages *Joſhua* to purſue with Vigour and Reſolution the great Work of bringing the Children of *Iſrael* into the *Land he had ſworn to their Fathers he would give them*, with a faithful Promiſe *to be with him as he was with Moſes*, and that *he will not leave him nor forſake him* till he has finiſh'd it. One would think to a People who had been bleſt with ſo many and ſuch evident Demonſtrations of the Divine Favour and Protection, ſuch Exhortations could not be neceſſary; one would think a People, whom God had deliver'd out of *Egypt* in ſo miraculous a manner, with a *mighty Hand and ſtretch'd out Arm*, whom he had conducted ſafe thro ſo many Dangers,

Dangers, for whose Preservation he had wrought so many Wonders in the great Wilderness, whose Arms he had so signally prosper'd against the *Amorites*, that they had intirely defeated their two Kings, and made themselves Masters of their whole Country; one would think a People, who, by such a train of wonderful Successes, were now brought to the very Banks of *Jordan*, could not be so fearful as to stop there, or doubt with themselves whether or no they should try to pass the River, and get possession of the Land which God had promis'd them in a Country far distant from it, and in Circumstances the most unpromising, but which now they were so near, that they could with their own Eyes take a view of it, and *behold it was exceeding good*. It seems incredible that Men should, for many years together, struggle with the greatest Difficulties, and successfully go thro innumerable Dangers, in pursuit of a noble End, an End worthy of all the Pains and Trouble they are at; and yet lose their Courage as they gain Ground, and shamefully give out just at last, without Spirit, and dead-hearted; when the glorious End, they have so long aim'd at, is in Sight, and almost in their Possession.

Nothing is more unreasonable than such a Conduct, and yet there is no Weakness we are more subject to. Of all the Virtues human Nature would aspire to, *Constancy* seems to be that 'tis least made for: A steddy Pursuit of the same End for any long time together, has something in it that looks like Immortality, and seems to be above the reach of mortal

Man.

Mah. The Earth we live on, the Air we breath, the Nourishment we take, every thing about us is by Nature subject to continual Change; our Bodies themselves are in a perpetual Flux, and not a Moment together the same they were. What place then can there be for a constant steddy Principle of Action amidst so much inconstancy? Or what wonder is it, if in this respect the Minds of Men are but too like the Bodies they inform? But whatever be the Cause of this Imperfection in human Nature, this Inability to persevere, so in Fact it is. Constancy is a rare Virtue, and the Portion of but very few. In most Men the *Spirit may be willing, but the Flesh is weak*; they have Courage to resolve, but seldom Vigour enough to go thro'! We have Ability and Sense to see what is right, and to propose to our selves the End we ought; and can go some way in shaping out the Means that must bring us to it: and the prospect of a very desirable End, makes us in our Thoughts go over the Means not only with Content, but with great Pleasure. We take vigorous and noble Resolutions, and are not easy till we have begun; and our impatience to come at what we have in view, makes us take a few steps with great Alacrity and Eagerness: But the first heat is soon over, and we are seldom gone far in the Execution, but the edge is turned; we meet with difficulties we did not expect; and the present Evils we find in the pursuit of the necessary means make that impression, as to take up all our Thoughts, and make us lose both the Sight and Sense of the desired Good. And tho the

End

End we aim at be the same it was, and certainly nearer every step we advance towards it, yet the trouble and uneasiness we feel in our way to it, makes us grow weary and impatient; we argue our selves by degrees into an undervaluing of it, as if it were not so good as we once thought it was, or that it is not worth so much pains to come at, or that we can do well enough without it, or that after all our Pains it can never be attained, that it runs away from us as we make towards it, and is further off than when we first began.

Such fickle, inconstant, irresolute Creatures are we, in the midst of our bravest Resolutions. When we set out, we seem to look at what we are aiming at, thro that end of the Perspective that magnifies the Object, and it brings it nearer to us; but when we are got some way, before we are aware we turn the Glass, and looking thro the little end, what we are pursuing seems to be at a vast distance, and dwindled almost into nothing. Thus Men insensibly cheat themselves out of their best Resolutions; this mean inconstant part we act in the Conduct of our private Lives, when yet nothing is more certain, than that either we should not begin, or if we have made a right Choice, we should go on, and not alter, unless the Reason of Things alters: and then to change is not a Fault, 'tis to be constant to Reason, which is the truest Constancy, the only thing which Reason under that Name recommends to us. But to change without or against Reason, to give over the pursuit of what is Right, while we are sure it is so, while we have the same Reason, if not more,

to proceed, as we had when we took the first ſtep; 'tis this is Inconſtancy, this is the Reproach of our Nature, this the fatal Weakneſs which by a ſort of neceſſity Mankind almoſt inevitably labour under.

But if there is ſo little Conſtancy in private Men, much leſs is it to be expected in Numbers of Men collected into Bodies and Societies. Bodies of Men lie open not only to the ſame Temptations to Inconſtancy with ſingle Perſons, but to many more. The Ends they propoſe are generally greater, and conſequently the Means to attain them more, and more difficult; and that makes it harder to form a right Judgment of them beforehand, and more time is requir'd for the Execution. And were there nothing elſe in the Caſe, this is enough to let us ſee, that in *Publick* matters brave and noble Reſolutions are much oftner taken than purſued. But that is not all: a general Inability to judg what is for the good of the *Publick*, and an inſenſibility of the Dangers 'tis expos'd to, make the Body of a People ſoon weary in the purſuit of the juſteſt Cauſe; their Zeal perhaps flames at firſt, but 'tis the Flame of Straw, it has not ſtrength to laſt. After a few Difficulties they grow indifferent, and are ready to give out; they can't ſee the Connexion there is between the Intereſt of the *Publick* and their own: and in going on there is, they think, to themſelves certain Loſs, while the Event is uncertain, or at leaſt the ſhare they ſhall have in it. And when the Multitude once begin to be weary and indifferent, how eaſily are they then ſeduc'd into falſe Meaſures! How readily do they give into Suſpicions a-

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gainſt thoſe who would encourage them to perſevere, while they are fond of others, who to ſerve themſelves fall in with their Complaints, but at the bottom mean nothing but their own Intereſt.

This is a misfortune, which free Aſſemblys and popular or mixt Governments are almoſt unavoidably expos'd to; and 'tis for this Reaſon ſo few Nations have ever ſteadily purſued for any long time the Meaſures at firſt reſolv'd on, were they ne'er ſo right and juſt: and 'tis for the ſame Reaſon that a *ſingle Power* ſeldom fails at long run to be too hard for a *Confederacy*. The Truth of theſe general Obſervations might be illuſtrated by Examples in all Hiſtories. I ſhall only inſtance in the *Iſraelites*, the Inſtance the Text leads me to. The heavy Oppreſſion they had been under in *Egypt*, made them exceedingly rejoice in their Deliverance; and the pleaſing proſpect given them of entring into the *Land promiſed to their Fathers*, filled them with great gladneſs. And upon the firſt Succeſſes they are bleſt with, they ſolemnly promiſe to obey God and his Servant *Moſes* in all Things, and to do whatever is commanded them. But how long did theſe Reſolutions hold? Tho God himſelf was in the moſt viſible manner preſent with them, after a very little while their Heart fails them, they are longing to return into *Egypt*, and murmur againſt *Moſes*, that they are made a Sacrifice to his Ambition, and that he has brought them out, that they ſhould *periſh in the Wilderneſs*. Thus they treated *Moſes* upon every new Difficulty or Danger that aroſe. Neither the moſt expreſs Promiſes of the

Divine Assistance, nor the Wisdom and Conduct of their Leader, nor the entire Overthrow of the *Egyptians*, nor the many other Miracles wrought in their behalf, could prevail with the *Israelites* to lay aside their unreasonable Fears, and arm them with a steddy Resolution to pursue the way they were in to the *promis'd Land.*

However by degrees *Moses* led them thro the *great and terrible Wilderness*, and at length brings them to the Border of the *Amorites*, the first Country which they were to possess themselves of: *Behold*, says *Moses*, *I God hath set the Land before thee, go up and possess it, as the Lord God of thy Fathers hath said unto thee; fear not, neither be dismay'd.* What part now did the People take? Would they go up as he bid them? No, they murmur against *Moses*, and plainly tell him they are discourag'd upon the Report made by those who had been sent to search the Land, which is indeed *a good Land, but the People is taller and greater than we, their Cities are great and wall'd up to Heaven, and moreover the Sons of the Anakims*, that is Giants, *are there.* This disheartens them so much, that instead of believing the Promises of God, they complain he hates them, and has therefore brought them out of *Egypt*, to deliver them into the hand of the *Amorites* to destroy them. Thus Fear betrays the *Israelites*, into acting the weakest part imaginable: After all they had suffer'd under *Pharaoh*; after all the Distresses and Dangers they met with in the Wilderness; after such signal Manifestations of the Divine Goodness, and the many miraculous Deliverances

rances wrought for them, they are so irresolute and timorous, that they had rather perish in the Wilderness, or go back into *Egypt*, than advance forwards against the *Amorites*; tho if they went on, as God commanded them, they were sure they could not but succeed. In this Distrust of God they turn'd back, which prov'd a most fatal step to them; for by it they provok'd God to that degree, that he kept them in the Wilderness, till that whole *Generation was consum'd*. After which God again commands the People to go up against the *Amorites*: They do so, and by his Blessing upon their Arms, in a little time they intirely subdue *Sihon King of* Hesbon, *and* Og *King of* Bashan, them and their People; and destroying *Men, Women and Children*, take all their Cities to themselves. This wonderful Success brings them into the Plains of *Moab*, and to the Banks of *Jordan*; on the other side of which River lay much the greatest part of the Land which God had promis'd them.

Now the fresh Experience God had given this People of his Favour and Protection, in delivering into their hands these two Kings, should, one would think, have been a sufficient Encouragement to them to confide in his Goodness; and that they should have had much more mind to pass over *Jordan*, in hopes of going on with the same Success, than to confine themselves to the Conquest they had already made, since this was but the beginning of the *promis'd Land*, and the Country it self much too narrow for them. But God, who had try'd on so many occasions this perverse

People;

People; God, who without Trial knows the Hearts of Men better than they do themselves, he sees they will be apt to startle again at the face of new Dangers, and upon the first Appearance of an Enemy entertain misgiving Thoughts, and relapse into the Diffidence and Fearfulness of their Fathers; and therefore finds it necessary to caution *Joshua*, who upon the Death of *Moses* succeeded to his Command, against a Fault so displeasing to him, and so pernicious to themselves, in words the most emphatical: *Have not I commanded thee? Be strong, and of a good Courage; be not afraid, neither be thou dismay'd: for the Lord thy God is with thee whithersoever thou goest.* Upon this Command *Joshua* takes Courage, passes *Jordan*, and obtains many great Victories; the Nations by degrees are driven out, and the People put into possession: but thro their Perverseness and Disobedience 'tis a Work of many years, his Success is sometimes interrupted, and a compleat Conquest of the Land was never made neither in his nor in succeeding times.

How difficult it is to make a People persevere long in the pursuit of the noblest Ends, and the extreme Folly of not doing so, we can't see better than in the History of this Nation. To be weary and faint-hearted, under so much Assurance of Success; to distrust the Power of that God, whom *all the Gods of the Nations were not able to withstand*; to disbelieve the Promises of Him, *who is faithful and true*; to think that He who had brought them with *Signs and Wonders out of* Egypt, would not give them the promis'd *Canaan*, and finish

finish the glorious Work he had begun; to doubt the Continuance of his Protection after so many and such great Pledges of his Love to them; to fear *his Hand was shorten'd that he could not help, or his Ear deaf that he would not hear*, if they kept his Laws, and did as he commanded them, all this appears so strange, that every Reader presently condemns them, and is apt to think, that had he been one of them, he could not have made so ill a use of the Divine Favour, or acted so unaccountable a part. But is this Perverseness and Folly so peculiar to them, that we can't see our selves in it? Is not a great deal of the Weakness and Corruption we wonder at in them, but too incident to the Nature that is common to us all? Do we excel the *Israelites* in that which is the only sure Principle of Constancy, a firm Confidence in God? Are not we guilty of Impatience and Distrust as well as they? In the same manner indeed we can't offend, *no Nation having God so near to them as they had*, nor such visible Tokens of his Presence, nor such express Commands to enter into War, nor such plain and full Promises of Protection and Success in it: but if we can't offend in just the same manner, in the like we may; and *these things are written for our Admonition*, that we should not. The Justice and Necessity of our Cause is little short of the force of a Command; and the many Successes God has bless'd us with, are as manifest Indications of his approving the Work we are engag'd in, as 'tis well possible to have, since Prophecies and Miracles are ceas'd; and at the same time give us an In-

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creaſe of Strength for it. But what is bidding us to go on, if this be not? What fuller Aſſurances can we deſire of the continuance of God's Favour, than the great things he has already done? All that has been, or ſhall be done this War, from the beginning to the end, are but Parts of one and the ſame Work: and therefore nothing can be a greater Argument of God's intending to bring it to a good end, than his having hitherto ſo happily conducted it, and enabled us to make ſuch Advances in it as we have; which are all to no purpoſe, if we fail in the laſt Act, and the deſir'd End be not put to it. We ought therefore to look on the Succeſſes he has given us, as ſo many Exhortations and Encouragements to perſevere, and as Engagements on his part to aſſiſt us, if we are not wanting to ourſelves. If then we ſuffer our Zeal to cool, if we grow weary and indifferent, and care not what turn things take; if we are fearful and faint-hearted, and deſpair to ſee a good End of them, after ſuch a continu'd Series of Succeſs, we are the guilty People the *Iſraelites* were, and ſhall be interpreted to diſtruſt God as they did, if we leave imperfect the Work he has in ſo ſignal a manner bleſs'd, and neglect thoſe Pledges of his Favour, by which we are encourag'd to go on; and by our Diſtruſt we ſhall provoke him to bring on us all thoſe Evils, which we have been ſo many Years labouring to avert.

Every Succeſs we have, is a Leſſon from God to put our Confidence in him, in the Purſuit of a Cauſe we are ſure is juſt: For 'tis not *our own Sword* or an *Arm of Fleſh* that has

has done these great things for us, but *his right Hand and his Arm*, who is the *Lord of Hosts*; for he has fought our Battels, because *he had a Favour unto us*. The Successes of this War have almost all of them something in them so extraordinary, as naturally leads us to acknowledge the divine Goodness in them; they have generally been so much wanted, and yet so little expected; and what has made them the more remarkable, the Execution of them has often been so happy, as to exceed our most forward Hopes. And these Circumstances do all of them in a particular manner concur to point out to us the *Finger of God* in the great Success we are now thankfully rejoicing in. The Clouds have never this War thickned more, or look'd blacker than this Year; they seem'd to gather from all Parts at the same time, and threaten'd to break out upon us at once. Things look'd so dark on every side, as not to leave us the faintest Glimpse of Light, nor the least appearance of Success. On the contrary, we had reason, we thought, to fear a universal Storm, that could no way be fenc'd against; we apprehended nothing less than the Dissolution of the whole Alliance. While *Europe* is struggling with the great Enemy of their Liberty, the common Enemy of Christianity breaks in upon them, and makes actual War on one Prince, and gives great Apprehensions to others; the *Northern* War entangles us in the most perplexing Difficulties; and we are every minute in pain for the Peace and Quiet of the Empire within it self: In the mean time the Head of that vast Body dies, when we apprehended nothing

less; by which unexpected Accident 'tis not only expos'd to all the Mischiefs that the Factions and Intrigues of divided Interests can bring upon it; they are threaten'd with a powerful Invasion, favour'd by secret Enemies, an Invasion design'd to encourage an open Insurrection, and itself encourag'd with the Hopes of it. Add to this the low Condition of Affairs in other parts, and the Violence of our unhappy Divisions at Home, which not only weaken our own Hands, and dishearten our Allies, but give the common Enemy new Heart, in hopes he may still turn the Fortune of the War.

This was the melancholy Face of Things when this Campaign began. Success could never be more wanted, and yet where had we the least Hopes of it? We take the Field with a much weaker Army than the Year before, while the Enemy are stronger than they were, and bid us defiance in a Situation every way inaccessible. They boast they have *set us Bounds we can't pass*, and begin to say, *Thus far shall ye go, and no farther.* In short, our Success seems to be at a full Stop: in the mean time the Enemy gain some little Advantages, which our Friends are weak enough to think great ones; and from thence are encourag'd to meditate something really great, and to think 'tis now their time to regain what they had lost. And what Prospect had we of hindring them? An Army which with all its Strength had enough to do to defend itself, seems to lose the very possibility of doing any thing, by the *Imperial* Troops being taken from them; and the Body that is left, is not

a day ſure to continue as it is, while three of the Princes in Alliance with us, reſolve to recall their Troops, and ſeem deaf to all Remonſtrances.

This was the gloomy diſmal Face of things, when He who brought the World out of a *Chaos*, He who fram'd this beautiful Order of things from Nothing and Confuſion; He who ſaid, *Let there be Light, and there was Light*; his Providence, who created all things, caus'd *Light to ſpring out of this Darkneſs*, and made way for new Succeſs when we leaſt expected it. By his Bleſſing the Clouds that gather'd ſo faſt are blown over; and all is again clear'd up into a bright and glorious Day. To omit other things, the War which the common Enemy of Chriſtianity had begun, is ſtifled in its Birth, and the uneaſy Apprehenſions it gave are not only remov'd, it has made way for diſengaging us from great Difficulties we were entangled in; the Invaſion and Inſurrection that threaten'd the Empire, are vaniſh'd into nothing; the taking the *Imperial* Troops from us, inſtead of hurting us, deludes the Enemy into a falſe Security; and the Army ſuffering no other Diminution, is in a condition to take hold of and improve the Advantage That gives them; a vigilant Enemy is ſurpriſed, an unexpected March is made of a prodigious Length, and with a Vigour not to be expreſs'd; and the formidable *Lines* are paſt without any Oppoſition. To ſpeak of this March in the *Prophetick* Stile, *God renew'd their Strength, they mounted up with Wings as Eagles, they ran and were not weary, they walked and did not faint.* The manner of this Succeſs, and the happy Execution of it

were as extraordinary as the Succeſs it ſelf. And all that has paſt ſince that glorious Day, is ſuch a Confirmation of the goodneſs of God to us, as leaves not the moſt fearful room to doubt of its Continuance. We have made a Siege under Difficulties ſo exceeding great, that the whole ſeems to be a Scene of Wonders; and many things in appearance impoſſible have been done, to make the Conqueſt we now give Thanks for: and to crown all, the Conqueſt it ſelf has been finiſhed with a Glory almoſt peculiar to it, while with the Place we have taken, the Gariſon it ſelf is loſt, and loſt by nothing elſe but the Efforts of a Superior Army to relieve it.

If any Succeſſes have in them the Characters of Providence, This certainly will be allow'd to be of the Number. And if we look on it in that View, as it is the work of God, we can't but think it a freſh Exhortation to us, to truſt in him without wavering, and go on with Courage, till the juſt War we are engaged in, be concluded by a Good Peace: which ſhould we not do, we ſhould ſeem to betray the Cauſe of God; for the Cauſe of our Country he has made his own, by appearing ſo viſibly in favour of it: and we defeat the End he ſeems to deſign in the many Succeſſes he has given us, if we have not patience to wait, till he has finiſh'd by gradual ſteps this great Work in ſuch a manner as he in his infinite Wiſdom ſhall think fit. *Strengthen ye*, ſays God to his *Prophet*, *the weak Hands, and confirm the feeble Knees; ſay to them that are of a fearful Heart, Behold your God, he will come and ſave you.* Let no Impatience, no fearful

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or uneasy Thoughts, new misgivings of a weary Mind tempt us to look on Things in the worst View, and create in us a distrust of the Divine Goodness. Let us be assured, the constant Successes we have had both in the natural and moral Consequences of them must lead us, if we will but have patience, to the happy End we have hitherto so well pursued.

For without entring into Particulars, 'tis at first sight evident, that whatever Reason there can be for putting any End to the War but a good one, was a stronger Reason against beginning it. And yet those very Reasons, that make us in so much haste to end it, shew the necessity there was for entring into it. For if the common Enemy be still so powerful, that we despair of reducing him to Reason, after so much Strength has by the Successes of the War been transfer'd from him to us; what Condition should we have now been in, had we tamely let that prodigious Power settle and confirm it self without dispute? How had we now lain at his Mercy without redress, who is the declar'd Enemy of our *Religion* and *Liberty*, and would think the Ruin of both the greatest Glory of his Reign? When we began this War, there was such a disproportion between the contending Parties, as the *Israelites* thought there was between them and the *Amorites*; 'twas *Men* fighting against *Giants*: but had we not fought, our Ruin had been inevitable, whereas by entring into War we appealed to God, and gave Providence room to appear in our behalf. And had we not succeeded, in a desperate Cause 'tis some Comfort, to think we tried, and did our best.

But,

But, God be thanked, we have ſucceeded even beyond what we could expect; he has bleſt our Arms in a manner truly wonderful; the Giants we fought againſt are dwindled into Men like our ſelves, or rather into leſs than Men; and the War every Year it laſts, is much more likely to end well, than when it firſt began.

And can we think it reaſonable to give out before we have obtain'd our End? Did not we go into the War in hopes of Succeſs? And did we hope to ſucceed for any other reaſon, but becauſe that would ſurely lead us to a good Peace? Have we not had the Succeſs we wiſh'd for, and more? And will not the Continuance of it as ſurely procure the Peace we want, as we at firſt thought it would? Is it not more likely we ſhall ſtill have more Succeſs, than it was at firſt that we ſhould ever have ſo much? Why then ſhould we be weary, or willing to give out? How can we doubt, that we ſhall not ſtill ſucceed, or that an Enemy that grows every day weaker and weaker, will not be oblig'd at laſt to ſubmit to ſuch Terms as the Safety of *England* and *Europe* makes neceſſary? Is it any Anſwer to this to ſay, the Event is always uncertain? Is not that the Caſe in every thing we undertake? Was it not a thouſand times more ſo when we began the War? Or can a War be made with leſs Uncertainty than this at preſent is? The *Race* indeed *is not* always *to the Swift, nor the Battle to the Strong*: We have found, by the Bleſſing of God, on many Occaſions this War the Truth of this, and therefore we can't promiſe our ſelves Succeſs from

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our own Strength, consider'd in it self; but if we consider that our Strength is from God, that he has out of Weakness made us strong, we may then reasonably argue from it, and promise our selves Success, as the natural Consequence of the good Condition he has put our Affairs into. But with more Assurance still may we hope for it, if we constantly look up to the Hand from which all our Successes come, and confide in God as still presiding over this great Work, and conducting the several Parts of it, till he has finish'd this wonderful Scene of his Providence, in the manner he thinks fit; a Scene in which there has appear'd so much Wisdom and Goodness, and which no doubt will end in a Conclusion suitable to the Steps by which it has been carry'd on, if we don't, thro want of Courage to persevere, break thro the Methods of Providence, and by our own Folly precipitate Matters to an end before they are ripe for it. Let us but have Patience, and go on with Chearfulness, and wait God's Leisure, and then nothing can disappoint our Hopes, but what is in our own Power to prevent; nothing but our *Ingratitude* and *Impenitence*. These, it must be own'd, may defeat the fairest Prospect we can have: These, perhaps, have been the true occasion that the War has continu'd so long; and these may possibly at last force us to put an ill end to it. But as great as our Sins are, we have from our past Successes ground to hope, that he is not so far provok'd, as to intend to take Vengeance in a way that will ruin so just a Cause, and affect not only us, but Generations yet unborn. If our Sins

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cry aloud against us, as it is to be fear'd they do, God has other Methods in reserve to punish the Ungrateful and Impenitent, without delivering us over to the Will of so implacable an Enemy. In truth, we see the Wrath of God in a terrible manner visiting the Earth, and taking Vengeance of one Nation after another; and we have no Hopes of averting the Hand of the destroying Angel from afflicting us in the same manner, but by a sincere Repentance and Amendment.

But to leave a Subject so little suited to a Day of Joy, and come to a Conclusion of this Argument; the Sum of what has been said is this, That the true Use we ought to make of the Successes we are blest with, is to take Courage from them, and to *be strong in the Lord*; for that they are all so many Pledges of his Favour, and the greatest Assurances we can possibly have, That if we be not afraid, but put our Trust in him, *he will not leave us nor forsake us*, but continue still to bless our Arms, that we may obtain the End towards which we have made so many happy Steps; and enable us to go on and prosper, till the Glories and Triumphs of the War shall be changed into the more agreeable Joys of a Safe and Honourable Peace. *Which God of his infinite Mercy grant*, &c.

FINIS.